The People's Korea

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—On Occasion of 38th Anniv. of Korea's Liberation—

Presidential Message to Soviet Leader

President Kim Il Sung who also serves as General Secretary of the Central Committee of the Workers' Party of Korea sent a message of greetings on August 14 to Yuri Vladimirovich Andropov, General Secretary of the Central Committee of the Communist Party of the Soviet Union and President of the Presidium of the Supreme Soviet of the Union of Soviet Socialist Republics, on the occasion of the 38th anniversary of the liberation of the Korean people from the Japanese imperialist colonial rule.

The message read:

On the occasion of the 38th anniversary of the liberation of the Korean people from the colonial rule of Japanese imperialism I extend fraternal greetings to you and, through you, to the Central Committee of the Communist Party of the Soviet Union, the Government and people of the Union of Soviet Socialist Republics on behalf of the Central Committee of the Workers' Party of Korea, the Government of the Democratic People's Republic of Korea, the Korean people and on my own.

Our people together with the Soviet army crushed the Japanese imperialist aggressors and won national liberation and thus embarked upon a broad avenue of building an independent new Korea.

Today our people, drawing on the brilliant achievements made in the building of a new independent society, are actively struggling to successfully attain the grand prospective goals of socialist construction set forth at the 6th Congress of the Workers' Party of Korea and achieve the independent and peaceful reunification of the country by making the U.S. troops withdraw from south Korea and founding a Democratic Confederal Republic of Koryo.

The relations of friendship and cooperation between our two parties, two countries and two peoples have consolidated and developed in various domains in the course of the common struggle against imperialism and for peace and the victory of socialism on the basis of Marxism-Leninism and proletarian internationalism.

The Korean people are pleased with this and convinced that the friendly and cooperative relations between the two countries will further expand and develop in the future in the interests of the Korean and Soviet peoples and of the entire socialist forces.

Availing myself of this opportunity, I wholeheartedly wish you and the fraternal Soviet people great success in their work for implementing the decisions of the 26th Congress of the Communist Party of the Soviet Union and for defending peace and security in Europe and the rest of the world.

S.Korean Red Cross Told to Clarify Its Attitude on US, Chon Du Hwan

The DPRK Aug. 11 has reaffirmed its firm stand not to resume the North-South Red Cross Talks unless the south Koreans admit their crimes in having broken up the past talks and officially apologize for this.

In a statement issued by the spokesman of the Central Committee of the Red Cross Society of the Democratic People's Republic of Korea on Aug. 11, Pyongyang stressed that the root cause of the failure to solve yet the question of reunion of the separated families and loved ones lies in "the U.S. imperialists' occupation of south Korea," and "the treacheries of the south Korean puppets." **(See Full Text of Statement on Page 8)**

The statement said that the DPRK Red Cross Society is willing to sit at a conference table with the south Korean counterpart any time over the humanitarian problem, "if the latter paid a due attention to this and officially demanded the withdrawal of the U.S. forces occupying south Korea and the resignation of traitor Chon Du Hwan."

The statement said: "The U.S. imperialists are the very ones who split happy families by dividing our homegeneous nation and starting a war of aggression and the heinous enemy of humanitarianism who is barring the realisation of the elementary humanitarian demand of our separated fellow countrymen, seeking the creation of 'two Koreas' today."

"As long as the U.S. imperialist aggressors stay on the inviolable soil of our country, our nation's desire for reunification cannot be achieved and the earnest wishes of the separated families and relatives cannot be realized," stressed the statement.

It called Chon Du Hwan "a human butcher" who is responsible for the Kwangju Massacre. In Kwangju some 2,000 or more people, including children and women, were killed by Chon's troops.

"It is clear to everyone that the solution of the question of national reunification or a humanitarian question is unthinkable so long as such fellow stays in power," said the statement.

It said: "We hope that the South Korean Red Cross Society will make clear, first of all, its attitude towards the U.S. imperialist aggressors and their stooge the Chon Du Hwan group and take a true conpatriotic and humanitarian stand and begin new Red Cross talks with us at an early date."

Pyongyang Charges Seoul With Sinking Fish Detecting Boat

Pyongyang has lashed out Seoul for sinking a peaceful boat on Aug. 13 and urged the Chon junta to apologize for "their criminal act" and hand over the bodies of the seamen to the Pyongyang side.

In a report issued by the official Korean Central News Agency (KCNA) on August 17, Pyongyang described what the south Koreans termed "a spy boat" as "an 80-ton fish detecting boat Pungsan" belonging to the Fishery Commission of the DPRK.

The report stressed: "This act of the puppets was a product of a premeditated and deliberate intrigue contrived by them for the purpose of finding an excuse to mislead public opinion at home and abroad and intensifying the row of anti-communist confrontation with the approach of the 70th Inter-Parliamentary Conference."

The following is the full text of the KCNA report:

The south Korean puppet clique committed an armed provocation on the sea by sinking a peaceful boat of the northern half of the Republic in the high seas.

The south Korean puppet clique who, at the instigation of the U.S. imperialists, continue committing war exercises and armed provocations against the northern half of the Republic, sank an 80-ton fish detecting boat "Pungsan" of our side by shelling and bombing it in the high seas of the East Sea on the early morning of August 13.

The fish detecting boat belonging to the Fishery Commission of our country left for the destination from the East Sea on August 12 for detecting fish shoals in the West Sea.

On August 13 it was sailing in the open sea 170 miles east of Ullung Island and 110 miles west of Ishikawa Prefecture, Japan. That moment, a destroyer of the south Korean puppet navy appeared and opened an indiscriminate shelling on our peaceful ship.

Then the enemy let fly an armed helicopter, which began bombing our unarmed boat. As if it were not enough, they brought even missiles in the end and attacked it with them. In this our fish detecting boat "Pungsan" was sunk in the high seas 37 degrees 35 minutes north latitude and 135 degrees 43 minutes east longitude, a point 230 miles east of Ullung Island and 60 miles west of Ishikawa Prefecture, Japan, at around 6 hours 20 minutes that day, and some of its crewmen were killed.

This was witnessed by foreign fishermen who were engaged in fishing nearby.

The brutality of the south Korean puppet clique who sank a peaceful boat sailing in the high seas by shelling and bombing it with the mobilisation of a destroyer and airplane is a thrice-cursed piratic act which could be committed only by ignorant military gangsters.

This criminal act of the puppet clique can never be tolerated. Nonetheless, they started an anti-communist campaign with the mobilisation of subsidized media, calling our peaceful boat which was sunk a "spy boat" and a "dubious boat."

This reminds us of a thief calling others thieves. This act of the puppets was a product of a premeditated and deliberate intrigue contrived by them for the purpose of finding an excuse to mislead public opinion at home and abroad and intensifying the row of anti-communist confrontation with the approach of the 70th Inter-Parliamentary Conference.

Our people can hardly repress indignation at the brigandish piracy and false propaganda of the south Korean puppet clique and bitterly denounce them.

This grave piracy committed by the south Korean military gang in wanton violation of publicly recognized international law and international usage cannot escape condemnation by world opinion.

The Chon Du Hwan puppet clique must apologize for their criminal act and unconditionally and immediately hand over to our side the bodies of the seamen who fell victims to it. If they continue armed provocations in defiance of our warnings, they will be held wholly responsible for all the consequences arising therefrom.

Pollution Causes Deaths of Fish

Waters and beaches off and in Nongyong-dong and Tongchondong in the port city of Inchon, south Korea, were covered with an estimated 28 tons of fish killed for pollution on July 28. (The Korea Herald, July 29, 1983)

By Muhammad al Missuri

"Kimilsungist Cause Admirably Carried Forward"

(20)

Chapter Four
Sagacious Leader Loved and Trusted by People

Great Teacher

(Continued from the previous issue)

He regards it as his duty to look after his revolutionary soldiers to the end. When one of his revolutionary comrades dies, he is grieved more than anybody else. He highly appreciates the exploits of the deceased and takes measures to give them wide publicity.

This is why all the people of Korea say fervently that there has never been such a high sense of duty as that of the dear leader although it is a long time since the appearance of the words "sense of duty" in this world.

When he heard of the death of an ordinary worker engaged in socialist construction, he deeply moaned it and said the man departed too early, at a still young age when he could have worked more for the revolution. Then he gave instructions to hold a fine funeral for the deceased and to issue "Certificate of Socialist Patriotic Martyr's Family" to the bereaved family. He also took steps to send all his six sons and daughters to revolutionary schools.

At the death of Labour Hero Rim Gun Sang, former Chairman of the Okdo Cooperative Farm, Ryonggang County, South Pyongan Province, who had been faithful to the great leader, the dear leader referred over and over again to the services he has rendered and saw to it that he was given wide publicity in the newspapers and over the radio.

On every New Year's Day he thinks of the bereaved families of his departed revolutionary comrades and sends gifts to them. Often, he sends for the children who are back home from school for vacation so that they may spend the holiday together with him at his residence.

Innumerable are stories of his warm love for his revolutionary soldiers and their families.

The dear Comrade Kim Jong Il is indeed a great teacher who looks after all his revolutionary soldiers with warmest love that cannot be bought by money and leads them forward by the hand towards the accomplishment of the cause of Kimilsungism.

Infinitely Modest and Simple Popular Character

Westerners, general idea of socialism is that people have no "freedom" owing to "rigid dictatorship" and "class struggle", "rigorous discipline" and "restriction on individual life".

As a matter of course, this is an outcome of the evil reactionary propaganda conducted by the bourgeoisie and their hired propagandists.

History shows that socialism is the only social system that is truly popular and guarantees the broad masses genuine rights and freedom. However, socialist countries are not all alike. This is because countries differ from each other in the guiding idea and ideal and the mode of government that emanates from them. This is also because the nature of the social system and the mode of government of any country depend largely on the qualities of its leaders.

I have been to many countries, but nowhere have I seen a society like Korea's where democracy is developed, the cadres of the state and the people are united like kith and kin, and the personality of the broad working masses is highly respected.

This is due to the philosophical idea of Kimilsungism as to man regarded as the most valuable being in the world, the noble popular quality of the respected President Kim Il Sung, and to the excellent mode of government resulting therefrom.

This state system and mode of government peculiar to Korea are being consolidated further thanks to the infinitely modest and noble popular qualities of the dear leader Comrade Kim Jong Il.

The material which shows these qualities of the dear leader and the anecdotes widespread among the people deeply move everyone.

The modest and simple popular character of the dear Comrade Kim Jong Il was formed in his early days and has been developed ever since.

In the old society people were accustomed to seeing children who were born to rich and influential families grow in clover in palatial mansions receiving special education. Even nowadays this is a common usage in most countries.

Therefore, people take this for granted and think that children of state leaders must have something out of the common.

However, such an outdated idea does not apply to the growth of the dear Comrade Kim Jong Il.

Since childhood his life and behaviour have never been out of the common. He has always been plainly dressed and polite. He always mixed closely with other students.

Many who were schoolmates of the dear Comrade Kim Jong Il reminisce with deep emotion.

The dear leader was enrolled in Pyongyang Middle School No. 4 in February 1954. He went to school in simple attire and in black canvas shoes, with a bundle of books under his arm on the first day.

Entering the classroom, he greeted other boys and introduced himself with a smile, "Kim Jong Il is my name. Let's be friends and classmates".

The boys wondered who he might be. It was not until the school was over that they learned he was the son of the great leader. They were greatly surprised to see him so unlikely of the dear Comrade Kim Jong Il were formed while he was brought up in the greatest family ever known in history under the influence of the noble personalities of the beloved President Kim Il Sung and the respected mother Kim Jong Suk, and these qualities were confirmed by the practice of the revolutionary struggle.

While he is directing all Party and state affairs, the dear Comrade Kim Jong Il always exhibits a high degree of popular traits of modesty and simplicity.

He is a genuine leader of the people. He feels most happy and joyful when he is among the people and always goes to the people to hear their opinions and discuss state affairs with them.

Whenever a new problem arises, he calls on the officials concerned, workers and peasants to have a frank talk with them, and he pays a deep attention to whatever insignificant suggestion they make and takes measures to settle everything for them.

At times he goes to see the workers at factories and teaches them how to automate production processes and improve the quality of products. At other times he comes to farms without previous notice and discusses matters knee to knee with farmers, telling them how to increase food production and teaching them to raise crops by the Juche method of farming. Wherever he goes, whether a factory or a farm village, he addresses the officials, workers and peasants with an open mind, inquiring about their health and even their trivial personal affairs, sharing their joys and worries like a family and solving knotty problems for them.

This is why everyone in Korea says that in the presence of the dear Comrade Kim Jong Il he feels himself near and dear to him and is lured into telling him everything without reservation.

One August day in 1973, he arrived at Kowon Station. Informed of his arrival, officials of South Hamgyong Province rushed to the station to meet him. The dear leader pressed the hand of each of them, saying that they should not have come thus far, for they must be busy.

Then he said that he was sorry he could not have come and helped them a bit earlier although he had wanted to. Seeing the people who came to welcome him, he told them that like them, he was also a revolutionary soldier of the great leader and so there was no need for them to give him a welcome, and he resolutely declined it.

Being infinitely simple and unassuming, he said that because he came to help in the work of the province he should live together with them and, throughout his stay for on-the-spot guidance, he shared board and room with the provincial officials and used the same car with them.

Episodes about the modest, popular qualities of the dear Comrade Kim Jong Il are numberless.

Whenever he gives on-the-spot guidance to factories and farm villages, he calls at the homes of working people before anything else to find out in detail whether their children are studying well, how much rice they have and what kinds of meals they take. And at the workers' dormitories he personally tries the flavour of the soup and side dishes served there and meticulously looks after everything lest they should have any inconvenience.

Even when he is busy giving on-the-spot guidance to the local areas, he stops the car at the sight of a few sheaves of rice lying on the road and takes them to a nearby rice stack before he resumes his way.

The dear Comrade Kim Jong Il not only sets a living model of popular quality himself, but also kindly leads the cadres to serve the people faithfully.

He always tells the cadres to become true servants of the people by studying the great leader's work method. He carefully looks after them lest they should assume an air of importance, take to empty forms and ostentations, claim privileges and stand aloof from the people.

It is not infrequent that in countries where power is in the hands of the people, cadres become bureaucratic and have privileges.

However, Korea is free from such things. In this country all officials serve the people faithfully, learning from the noble popular traits of the respected President Kim Il Sung and the dear leader Comrade Kim Jong Il.

The dear leader Comrade Kim Jong Il is indeed a leader of the people with a great personality; he is simple and modest beyond measure and always associates open-mindedly with the people.

Because of these great features, he stands in a kith-and-kin relationship to the people and the people entrust him entirely with their destiny, take most kindly to him and hold him in high esteem.

Our Dear Leader

All Koreans, men and women, young and old, call Comrade Kim Jong Il "our dear leader".

What a familiar and proud expression!

This verbal expression which one can hear from everyone in all parts of Korea has not come from any decision or proclamation, still less from the fact that the dear Comrade Kim Jong Il is the son of the respected leader President Kim Il Sung.

"Our dear leader"—this familiar and proud term of respect which appeals to every heart is indicative of the people's great admiration for the tireless efforts and immortal revolutionary achievements made by Comrade Kim Jong Il for the Party and the revolution and for the country and the people and of their profound love for and unreserved trust in him.

In the history of many nations there have been famous heroes and leaders who won the people's support.

Few of them, however, have been prominent like the dear leader Comrade Kim Jong Il who has ardent loyalty to the leader of revolution, superb revolutionary theory, gifted art of leadership and boundless love for the people and has performed distinguished services to the Party and the revolution in so short a time. (To be continued)

Enlarged Meeting to Support Korea's Reunification Held in Venezuela

The Enlarged Meeting of the Latin American and Caribbean Regional Committee to Support the Reunification of Korea was recently held in Venezuela.

The meeting was attended by functionaries of friendship and solidarity organisations and personages of various circles from Cuba, Mexico, Nicaragua, Costa Rica, Panama, the Republic of Dominica, Colombia, Ecuador, Peru, Brazil, Argentina, Uruguay, Barbados, Grenada, Chile, Paraguay, Puerto Rico, Haiti, the Commonwealth of Dominica and delegates of the Latin American and Caribbean regional organisations.

Attending it were delegates of 19 political parties and public organisations, three solidarity organisations and individual figures in Venezuela.

A delegation of the DPRK also attended it.

An opening address by the Secretary General of the Latin American and Caribbean Regional Committee to Support Reunification of Korea was followed by congratulatory speeches.

The head of the delegation of the DPRK informed the meeting of the tense situation prevailing on the Korean Peninsula and then Felix Eloy Torres, First Vice-President of the Venezuelan Movement to Socialism and Second Vice-President of the Chamber of the Deputies of the Congress of Venezuela, delivered the keynote report.

Gilberto Zapata Isasa, Secretary General of the Latin American and Caribbean Regional Committee to Support Reunification of Korea, made a supplementary report.

In the supplementary report he said that the sovereignty of the southern half of the Korean Peninsula is totally violated under the U.S. forces' occupation.

He said:

President Kim Il Sung said that Korea should be reunified by the Korean people themselves in a peaceful way, without any outside forces.

He put forward the proposal for founding the Democratic Confederal Republic of Koryo and the ten-point policy of the unified state.

The principle of Juche runs through this policy.

He stressed that the Latin American and Caribbean Regional Committee to Support the Reunification of Korea would actively contribute to the struggle for the reunification of Korea.

Speeches were made by delegates of various countries at the meeting.

The meeting adopted a letter to President Kim Il Sung and a letter to Mr. Kim Jong Il amid stormy applause of the attendants.

It also adopted an action programme of the committee and an appeal to the governments, parliaments, political parties and organisations of Latin American and Caribbean countries.

The meeting elected the leading body of the committee.

Appeal

An appeal to the governments, parliaments, political parties and organizations of Latin American and Caribbean countries was adopted at the meeting.

Noting that the world people today express deep apprehensions for the fact that the southern half of Korea has turned into a complete colony of the United States, into its military strategic vantage for aggression on the whole of Asia, the appeal exposed that the United States which has already deployed more than 1,000 nuclear weapons and other mass destruction weapons in south Korea is now trying to deploy even neutron weapons there.

The armed forces of the United States, Japan and south Korea have entered the stage of holding "attack operations" against the Democratic People's Republic of Korea, it said, and continued:

This means that the triangular military alliance has already begun to move.

The obtaining situation shows that as long as the U.S. troops keep occupying south Korea and their colonial rule continues there, it is impossible to achieve independent and peaceful reunification of Korea.

It is a common task of the Korean people and the world's peace-loving peoples to remove the danger of a nuclear war and realize the independent and peaceful reunification of Korea.

The Enlarged Meeting of the Latin American and Caribbean Regional Committee for Supporting Korea's Reunification appeals to the governments, parliaments, political parties and organizations of the countries in this region as follows for the reunification of Korea and peace:

– A more powerful joint struggle should be waged to check the U.S. scheme to introduce neutron weapons and medium-range nuclear missiles into south Korea and force all the U.S. troops and nuclear weapons out of south Korea.

–The moves to form a U.S.-Japan-south Korea trilateral military alliance, an aggressive military block, should be checked and frustrated, vigilance should be heightened against the revival of Japanese militarism and its wild ambition for overseas expansion and a vigorous struggle should be waged against it.

–An active support and encouragement should be rendered to the south Korean people in their struggle for independence against U.S. imperialism and for democracy against fascism and brutal fascist suppression in south Korea be decisively denounced.

–We should actively support the proposal for founding the Democratic Confederal Republic of Koryo, a most realistic and reasonable proposal for the independent and peaceful reunification of Korea, and strengthen solidarity with the Korean people in their righteous struggle for its realization.

–The aggressive and splittist acts of the south Korean puppet regime should not be encouraged but be opposed and rejected.

Keynote Report

Felix Eloy Torres, First Vice-President of the Venezuelan Movement to Socialism and Second Vice-President of the Chamber of Deputies of the Congress of Venezuela, delivered the keynote report entitled "On the Acute Situation Created on the Korean Peninsula and the Task of the Organisation for the Reunification of Korea" at the meeting.

Noting that a dangerous situation which may trigger off a war any moment has been created on the Korean Peninsula, the reporter pointed out that the U.S. is massively shipping military equipment capable of using neutron weapons into south Korea and further stepping up the preparations for a nuclear war there.

He further said:

The U.S.' occupation of south Korea is the root cause of all the misfortune, and sufferings of the south Korean people, the major factor threatening peace in Korea and the basic obstacle to her reunification.

The United States must withdraw its troops and nuclear and all other war means from south Korea in conformity with the resolution of the 30th Session of the U.N. General Assembly and respond to the proposal of the Democratic People's Republic of Korea for replacing the armistice agreement with a peace agreement.

At the same time, the colonial rule of the U.S. over south Korea should be liquidated and an end be put to their interference in the internal affairs of Korea.

Pointing out that the reunification of Korea should be realised on the three principles of national reunification – independence, great national unity and peaceful reunification, the reporter said:

The proposal for founding the Democratic Confederal Republic of Koryo advanced by President Kim Il Sung of the Democratic People's Republic of Korea at the 6th Congress of the Workers' Party of Korea is the most reasonable and realistic one for the reunification of Korea.

Korea should be reunified at an early date in accordance with this proposal.

The people, political parties, public organizations and friendship and solidarity organisations in Latin American and Caribbean Region should launch a big campaign against the schemes to form a triangular military alliance of the United States, Japan and south Korea and the U.S.' moves to deploy neutron weapons in south Korea, the reporter said.

He called for enlisting all the news media in rousing broad public opinion internationally in denunciation of such schemings of the U.S. and actively propagating the just policy and proposals of the Democratic People's Republic of Korea for the independent and peaceful reunification of Korea.

The reporter stressed that the organisations of friendship and solidarity should prevent the governments and political parties of Latin American and Caribbean regional countries from encouraging the U.S. and the south Korean junta to the splittist moves and should make them develop state relations with the Democratic People's Republic of Korea.

Speeches

Delegates from various countries made speeches at the meeting.

Noting that south Korea has been turned into a complete colony of the United States in political, military, economic and cultural spheres, **Angel Castro Lavarello, Senator and Chairman of the National Liberation Front of Peru,** said:

The U.S. imperialists' talk about an "independent state" is a sheer lie and is nothing but propaganda to veil their rule.

In his speech **Ruis Miguel Moreno, delegate of the Cuban Committee for Supporting Korea's Reunification,** demanded the withdrawal of the U.S. troops from south Korea which is a requisite for the realization of the desire of the Korean people for national reunification, and called upon the Latin American peoples to extend support to the struggle of the Korean people.

Eleazar Diaz Rangel, Chairman of the Latin American Journalists Union, pointed out that the main enemy of the Korean people is the Yankees and stressed that the U.S. must immediately get out of south Korea and Central America, giving up their foolish scheme for war of aggression.

Francisco de Asis Fernandez, General Secretary of the Nicaraguan Solidarity Committee among Peoples, said he attended the meeting to support the reunification of the Korean people and denounce the U.S-Japan-south Korea tripartite military alliance and the U.S.' interference in south Korea, and militant solidarity is needed for the reunification of Korea.

Silvano Lora, Secretary General of the Dominican Committee for the Reunification of Korea, said the solidarity movement should be further expanded and strengthened in the Latin American and Caribbean region for Korea's reunification in accordance with the policy set forth by President Kim Il Sung.

Swinton Lambert, Second Secretary of the National Secretariat of the New Jewel Movement Party of the Grenada and delegate of the Grenada Committee for Friendship and Solidarity with the Korean People, said the U.S. and the Chon Du Hwan junta are now scheming to legalize the puppet regime and create "two Koreas" by holding the Inter-Parliamentary Conference in Seoul. He vehemently denounced all their schemes.

Cecilia Sadith Moreno, delegate of the Panama-Korea Association of Friendship and Culture, in her speech voiced firm solidarity with the struggle of the Korean and Asian peoples to check and frustrate the scheme to form a triangular military alliance of the United States, Japan and south Korea.

Rosie Douglas, General Secretary of the United Labour Party of Dominica and Chairman of the Dominica Committee of Friendship and Solidarity with the Korean People, noted that the U.S. must take their hands off Korea and withdraw at once from south Korea along with their aggression forces.

Ernesto Rodriguez Diaz, Chairman of the Costa Rican Committee for Supporting Korea's Reunification, said the proposal for founding the Democratic Confederal Republic of Koryo advanced by President Kim Il Sung enjoys the full support of the world people. He declared that his country would further lift up voices of solidarity for the realisation of the independent and peaceful reunification of Korea.

Jose Francisco Aguilar Bulgarelli, Chairman of the Latin American Institute of the Juche Idea, denounced the U.S. and the Chon Du Hwan junta for frantically stepping up new war provocation moves, announcing that they would introduce even neutron weapons into south Korea where nuclear weapons are most densely deployed.

Speeches were also made at the meeting by **Gerardo Mello Mourao, Chairman of the Culture and Art Association of Brazil, Juan Liranzo Melendez, delegate of the February Democratic Front of the Dominican Republic; Pedro Gatty, delegate of the Broad Front of Uruguay; Carlos Nuno, delegate of the Mexican Committee for Supporting Korea's Reunification; Jaime Cerrato Flores, Secretary General of the Peruvian Committee for Supporting the Independent and Peaceful Reunification of Korea; Fernando Maldonado, International Secretary of the Socialist Revolutionary Party of Ecuador; and Sinclair Gittens, General Secretary of the Barbados Committee for Friendship and Solidarity with the Korean People.**

All the speakers held that Korea's reunification must be realised in accordance with the proposal for founding the DCRK and expressed their determination to actively wage the solidarity movement in support of the Korean people's struggle against the U.S.

S. Korea: People Who Live at Bottom of Society

"AMPO" in its vol, 15 No. 1, 1983 issue, carried an article on south Korea. In south Korea, after the Pak "regime," its policy of industrialization, dependent on the introduction of foreign capital and giving top priority to exports hasn't been working. Yet Chon Du Hwan has been vainly trying to bend this crisis.

As a result of this economic failure, those who belong to the lowest social stratum are most suffering from it.

The more this economic crisis become severe, the more their living become difficult. Far from enjoying life, they can't even maintain lowest living standard.

(Abraham Mazlow, a psychologist, presented the "quality of life" concept in the form of a pyramid with six levels.) According to his concept, they can't live even a bottom level life. That is, minimum requirements for life—Air, water, food, and protection from extremes of temperature. People come to Seoul with their "Blue Dreams," wanting to build respectable living there, because they can't find any hope in rural areas. However, soon they become aware of a cold reality: No jobs, no housing, no benefits. Even though they get jobs, they can't earn a subsistence wage. In 1981 more than 5,000 people fell and died on the streets of Seoul. How on earth can they on the lowest level of a pyramid get basic living conditions as human being?

Here are excerpts from the article entitled "South Korea: The People Who Live at the Bottom of the Society."

(AMPO: Japan-Asia Quarterly Review published by the Pacific-Asia Resources Center)

INTRODUCTION

As early as December 1982, the "Korean Economic Planning Board" completely revised its fifth five-year plan which had only just begun to be implemented that year, adjusting downward its goals for the economic growth rate and the export-import ratio. It was already clear by the time the Pak "regime" ended that its policy of industrialization, dependent on the introduction of foreign capital and giving top priority to exports, was not working. Nevertheless, this policy was taken over pretty much intact by the Chon Doo Hwan "regime" and subsequently the crisis only deepened. As the worldwide economic slump continued, exports which had been the lifeline of the economy became sluggish. Troubled also by a deteriorating intefnational balance of payments, suddenly increased debt obligations, and steadily worsening unemployment and inflation, Chon Doo Hwan has been counting on postponing catastrophe simply by means of injecting the economy with $4 billion of "aid" that he has succeeded in getting from Japan.

But the problems caused by the failure of this kind of economic policy have only been delayed as far as certain elite sectors are concerned, while those effects that could not be held off have been felt most acutely by the low-income and marginal strata of society which constitute the great majority of south Korean people.

Day laborers waiting on a cold early morning street for a job.

In the face of firm and determined resistance put up by the workers most affected, the "government" has responded with ruthless suppression, ranging in form from further weakening of already weak labor rights laws to naked violence. The situation of these workers is bad enough, but we must not lose sight of the fact that in the background of the struggle of these organized workers and supporting it there is a huge group of unorganized marginal people whose daily lives are a bitter struggle to survive. Kim Ch'ung Sik, in the article introduced here, has pains-takingly pursued the facts about these people living at the very bottom of the heap in Seoul. The article was originally published in the Tong-A Ilbo on January 24, 1983 under the title, "The Struggle of the Have-Nots to Survive." It was the fourth in a series of articles about Seoul. The fact that it was published under conditions of strict censorship should be kept in mind.

The "Blue Dream" Hope of the Young People

One of the readers of the "Seoul Special City" column sent me a letter, a part of which I quote:

"I hope that it will not happen. I hope they will not be kicked out of Seoul on the grounds that Seoul is too crowded. I mean the girls who managed to graduate from junior or senior high schools only with much difficulty. They are in Seoul earning money to save for their weddings, to buy shoes or to send money to pay for tuition or medicine for their younger brothers back home." This letter from Kim Ok Tae, a high school teacher in Yong Gwang in Cholla Namdo continued.

"They had no idea that Seoul was so crowded. Probably it is a fact, that the overcrowding in Seoul is almost sinful. But even so, we should not forget their "blue dream." "His letter is warm-hearted and sincere. I decided to put quotation marks on this "Blue Dream."

He is right. Of course there are people who come to Seoul without any plans, believing that they can have an easier time in Seoul, but most people come with their "Blue Dreams," wanting to build respectable lives here.

But Seoul is a cold city and does not welcome them warmly. First they have to find food. Then, they have to find some place to live. The reason I emphasized "quality of life" when I wrote earlier in the "Seoul Special City" column is that I thought that we should start to think seriously about the "quality of life" issue and act accordingly.

Abraham Mazlow, a psychologist, presented the "quality of life" concept in the form of a pyramid with six levels. The bottom level represents the minimum requirements for life – air, water, food, and protection from extremes of temperature. The second represents the sexual impulses and desires, the third the desire for safety, the fourth for love and a feeling of belonging, the fifth for self-respect. The top level represents the desire for self-fulfillment, for realizing individual potential. The "quality of life" will reach the highest level only when all of these six grades of desires are satisfied.

My suggestion that the overpopulation of Seoul reduces the "quality of life" here can be made quite clear if we evaluate the situation by means of the pyramid hypothesis. It is quite rare for people who move into Seoul to be able to find steady work to support their families without difficulty. They often have to suffer for several months or several years before they are able to settle down. Those people who move to Seoul and are able to find a place to work even for a few months and get regular pay, no matter how minimal, are considered lucky. Factory workers who are housed in dormitories must be considered "lucky" even though their labor is very hard. The problem is that there are so many people who are not "lucky". Among the people who are not "lucky", there are many who are unable even to find proper water, food, and protection from the environment like the people at the bottom of the pyramid.

Roadside Labor Market

At five in the morning, an hour before dawn, the cold wind whips over the road in front of the Ch'ang Shin Drug Store in Ch'ang Shin Doing Chongno Ku in Seoul. Men of around forty years old dressed in cheap working clothes gather under the dim street lights. Some of them have shabby hats pulled down over their eyes.

A house run by the city where day laborurs live

"Didn't the boss come today, either?" someone asks half-heartedly. Another answers, "Today is not the only day. There is always tomorrow." By this time more than thirty people have gathered. One of them is picking up pieces of wood from fish and noodle boxes and making a fire. These people are day laborers who are waiting for work at construction sites.

They call themselves "employees of the" Mountain District Development Company," these laborers who move mountains of earth and stone and level the ground at construction sites.

Employers from the construction companies can hire the laborers they need each day since the laborers gather at certain places each morning. This is the roadside "labor market." It has more than a ten year history.

Similar labor markets for construction workers can be found at Shin Ch'on Rotary, behind the Yon Hung Theater in Yong Dung P'o, at the entrance to Sam Yang Dang market, and elsewhere. During the spring and autumn seasons, over a hundred laborers gather at each place daily.

Mr. Ku Ch'ol Su, 42, from Naju in Cholla Namdo who has worked as a day laborer for more than ten years, explained that the labor markets are set up in areas where poor people from rural areas live. The bosses from the construction companies come and put up signs describing the work locations and wages. Only people who accept the conditions follow them back to the sites. The wages for one day are as follows. 10,000 won ($14.28. $1.00 = 700 won) for common labor, 13,000 for mixing concrete, and 15,000 for skycraper construction. When they are lucky enough to work, they can afford the luxury of a pack of cigarettes and a few glasses of *makkolli* (rice wine) People like this who have not yet found a niche in Seoul end up in the lowest paid jobs. They work as heavy laborers on construction sites, as secondhand dealers, candy sellers, vegetable cart pullers, peddlers of sundries, wine stall operators. They work at outdoor stalls preparing and selling roasted or fried rice-cakes, fried potatoes, peanuts, squid, fruit, sweets, or roasted chestnuts. They set up temporary secondhand book stalls. They carry heavy loads in races on their backs. They shine shoes, sell newspapers and peddle gum in coffee shops. They wrap up their goods – rice-cakes, sweets, clothes, or sundries – in cloth bundles they can carry on their heads, to wherever they will spread their wares. They work as coffee-shop cashiers, bar hostesses, waiters, barbers, hairdressers, bath attendants, blind musicians, ticket speculators, used bottle collectors and so on.

There are also a great number of people who are working as domestic servants.

Not Even Enough Time to Sleep

If you look north from Tong Dae Mun (East Gate), you can see many tiny houses clinging side by side to the back of Mt. Nak. There is one area there in the Ch'ang Shin District where 73 two and three – story barracks housing, 150 families, over 540 people, are jammed dangerously close together. This is "Seoul Kohung Village" where more than 70 per cent of the population is from Kohung in Cholla Namdo. Most of the people who live here work at bar stalls in the Seun Alley behind East Gate Market at or in Sanp'ung Market or as day laborers at construction sites. They are now very upset about the redevelopment plans of the city "government". Song In Gung, who lives in barrack 13 and is head of the neighborhood association, says that they worry that they might lose even this place to live and not receive enough compensation to relocate. It is estimated that there are about 60,000 to 70,000 stall keepers in Seoul alone, including about 10,000 permanent stall keepers. If every Stall keeper has at least five people in his family, they are feeding around 30,000 people. Among these stalls, those selling wine are the most profitable but they have to be in a good location. The amount sold by one stall in a day usually comes to about 20,000 to 40,000 won. If it reaches 30,000 won, 5,000 won can be saved. The amount sold varies according to the season. Autumn is the busiest of the four seasons. Christmas Eve and New Year's Eve are the busiest

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People Living at Bottom of Society

(Continued from page 4)

nights. Kim Sun Noe says, "I fear control. Each time I am caught without a liquor license I have to pay from 5,000 to 10,000 won. I used to be caught three or four times a month."

Kim came to Seoul ten years ago and through her wine stall business is able to feed a 70 year old mother-in-law and her five children and also pay school tuition. She goes on foot at dawn to the Central Market or No Nyang Jin Fish Market to buy fish to serve with the wine, spends the day preparing it and comes to town for business at 5 or 6 o'clock in the evening. At midnight she packs up her food, checks her cart, and returns "home." In some areas of Kwan Su in Ch'ong Nomku, Ch'ong Nyang Ni Station, Shin Ch'on Rotary, I Tae Won, and Shin Sa Dong in Kang Nam ku, twenty-four hour stalls stand alongside the all-night disco halls and night clubs. After shivering all night at their stalls they have to go the market at dawn. They often go out again for business in the evening without having had any rest or sleep.

Unrealistic Poverty Line

In Seoul there are 1,000 night-clubs, 1,000 restaurants and bars, 30,000 restaurants, and 20,000 liquor shops, coffee houses, barber shops and beauty salons. 64,000 establishments in all. Three or four people work in each place. The Seoul City Health and Sanitation Office calculates that 230,000 people work at these bars, coffee shops, barbershops, and beauty salons. Of theses, about 10,000 women and 50,000 men work as waiters, bartenders, and cooks. The income of the women who work in restaurants or bars is not stable. The fixed monthly pay of a hostess at a famous beer hall is about 100,000 won. Besides this fixed salary they can get tips and sometimes they can get extra money from "after hours work," which often runs to more than 300,000 won. And there are many women who get no fixed salary at all but acutally have to pay the bar owners for the right to work there and receive tips for the wine they sell. Cashiers in coffee shops get a fixed salary of about 150,000 won but they have to work standing up all day long. The children who work in bars doing errands get a place to sleep, food and about 60,000 won a month. They finish their jobs at 10 or 11 o'clock at night, but then they have to get things ready for the next day. They are so busy that if they take time to write letters home to their mother ers they have no time left to sleep. Many of these children don't even have a room to sleep in, but have to wrap themselves in a blanket and sleep on a few tables drawn together.

I once heard that Mr. Chong Song Tae from Kwangju, ex-Vice Chairman of the National Assembly, told some high officials, "It is better for an assemblyman to pay tips of 100 or 200 won to these small girls than to spend money recklessly at expensive restaurants." Chong himself always tips the children at Makkolli stalls.

I agree with him.

There are also places where women who have fallen into illrepute gather. They can be found near Ch'ong Nyang Ni Station, Yong Dung Po Station and Seoul Station, in parts of To Dong and Yang Dong, in the areas catering to foreigners in front of Yong San Station, in I Tae Won and in the so-called "Texas Village" in Miari, in the Eastern Hotel in East Gate, and elsewhere. There are also many call girls hiding in Hae Hyon Dong, in areas of Yong San or in large housing projects. Most of them are from about 20 to 30 years old. There are also many girls who hang around in the night clubs, lobbies, bars, and coffee shops of large hotels in the city.

More than 5,000 used-bottle collecters, chewing gum peddlers, vagrants and beggars collapsed and died on the streets of Seoul in 1981. Of these 2,500 were children, 1,600 adult men, and 1,000 adult women. The large number of children offers direct evidence of how difficult it still is for their parents, brothers and sisters to make a life in Seoul.

The City "government" estimate the unemployment rate in Seoul at 9.1 per cent and calculates that 456,000 people are eligible for welfare. But unaccounted for in the unemployment statistics reported by Seoul City are all the people whose incomes from working in bar-stalls, peddling etc. are small and insecure. And five-member families earning over 33,000 won (about US47) monthly are not considered in need of welfare.

So, it is not reasonable to accept these figures for the minimum cost of living or the poverty line as instruments for measuring the extent or the poverty problem in Seoul. The minimum cost of living figure is so low that any poverty line drawn from it is simply unrealistic.

In Japan in 1981 individuals living in big cities and earning under ¥31,766 (80,000 won) monthly were eligible for welfare. In America in 1976 the poverty line for monthly income level in rural areas was US$115 (86,300 won) for non-farmers and US$98 (75,000 won) for farmers (Im Hui Byon, et al. "The actual conditions of poverty and public policy toward the poor," Korean Development Institute, 1981).

Last month the Korean General Labor Union demanded for each worker a guaranteed minimum wage of 100,000 won excluding housing benefits. If we compare this 100,000 won minimum wage for one person which the General Labor Union has demanded to the 33,000 won welfare cut-off point for a five member family mentioned above, it becomes clear how insufficient public assistance is for the poor in Seoul.

Scholars and social workers concerned with the problem of the poor in Seoul emphasize the need for accurately calculating the minimum cost of living, for setting a realistic poverty line, for an accurate count of the poor and for through research into the real conditions of the poor population and evaluation of public assistance and social welfare services. (i Kwang Che, Member of the Social Welfare Council.)

Employment Offices and Temporary Housing

There are 81 Employment Offices in Seoul. Many people visit them in search of jobs. In the smoke-filled men's waiting room of the Employment Office near Yong Dong P'o rotary, men who are strangers to each other are eagerly gambling together, playing a game with coins called "tchaltchari." They curse and swear in different local dialects. There are nine Employment Offices in the Yong Dung P'o area.

The Office introduces jobs mainly to skilled laborers, simple laborers, nurse, drivers, cooks, dishwashers, guards, hostesses, cashiers, waiters and delivery boys. Employers pay 10 per cent from the employee's salary to the Office as a commission. From a field of 55,000 candidates more than 48,000 received employment through these offices last year. This is not to say that one doesn't occasionally also read about cases where the unlicensed employment agencies have lured young waiters and handed them over to bars and into prostituion.

Besides the regular offices, there is a "cook market" in front of the Nam Dae Mun Theater in the Nam Dae Mun (South Gate) Market from 6 to 9 o'clock in the morning, a "tailor and cutter market" along the narrow lane in front of Tong Dae Mun Police Station during lunch time, and a "musician market" in front of the Holly-wood Theater in Nak Won Dong from 6 to 9 in the evening.

Many day laborers are living at the South Welfare House in Yong San Ku or the Seoul Laborers' House both of which are run by the city.

Inside these houses, filthy foam rubber bedding and wooden pillows are scattered. The South Welfare House accommodates about 260 people. It costs 350 won for one night and 700 won for a meal. Some people cook noodles for themselves. A haircut costs 1,000 won and a bath 600 won. At 10 o'clock the light is put out and at nine the next morning everyone is kicked out. Nobody is allowed to stay inside during the day.

The Seoul Laborers' House accommodates 192 people. It costs 470 won for breakfast and supper. 150 won for bathing and 200 won for haircuts. Although people are required to prove more than six months residence in Seoul and a medical certificate in order to stay there, they are not allowed to stay more than six months.

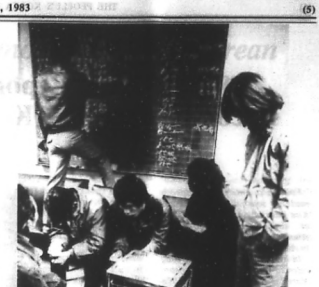
No Hope in the Villages Either

The poor in Seoul are packed together in more than 60 pockets of Seoul such as allim Dong and Pon Ch'on Dong, in Kwan Ak-ku, Shihung Dong in Kuro ku, Shin Chong Dong and Mok Dong in Kang So ku, and Sanggye Dong in To Pong ku. (Social Services Department, Seoul City).

Ch'oe Chong Nok (64 years old, originally from Cholla Namdo, now living in Seoul) whom I met on an express train on the Honam Line on the evening of December 31st last year, told me this:

"They say that so many farmers come to Seoul to make a living that the urban population of Korea has increasing rapidly. But for those who don't own land, as long as they stay in the country-side, there isn't much hope even if they work themselves to the bone. They can get more money as porters at Seoul station than in the smaller cities, so it is only natural for them to come to Seoul." Ch'oe himself once worked as a carrier at the station and at the wharf in Mok P'o. He came to Seoul in 1965, where he worked as a peddler, a wine seller, a fishmonger and so on. He is now a successful man. He built a house worth 30,000,000 won in Pong Ch'on Dong in Kwan Ak ku and his eldest son has started his own business and now goes to the office in his own company car." For the people who worry about where their food for tomorrow will come from or where they will sleep tonight, their physical and spiritual energy is used up meeting daily needs. They have little energy or time left to comtemplate ethical matters. It is extremely difficult for these people to keep their physical and spiritual health, (Kim Kyong Tong, Professor of Sociology, Seoul National University).

Although it might be impossible for nine hundred thousand citizens of Seoul to achieve the "quality of life" represented by the top of the pyramid, We hope that almost all extremely poor people can be provided with the at least the basic conditions at the bottom of pyramid. That is the purpose of this series of articles. As one of our readers said, their "blue dream" should not be destroyed.



Early in the morning, day laborers come to employment centers like the above and wait for a job, any job.

Even for those who can find work, it is usually back breaking unskilled labor.

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parliament, but a broader group than he has now," this diplomat says.

Businessmen have been grumbling since Mr. Chun grabbed power. "This president has less contact with business and relies more on his assistants," complains one business executive. He says he worries that the president isn't as capable as his predecessor.

Military men could become displeased if they think Mr. Chun isn't maintaining stable government. In south Korea's Confucian system, the ruler should elicit both loyalty and respect from the people under him. In December, Mr. Chun removed from his personal staff two former army colonels, Hur Hwa-Pyung and Hur Sam-Soo who had helped him seize power. But political analysts say it's hard to know how military people feel.

"The military holds the key to everything," laments one diplomat, "and it's almost impossible to know what's going on inside the military."

Some problems could come to a head this fall. Students will be back on campus then, and President Ronald Reagan visits in November. In a switch from the past, the students have been aiming their criticism at the U.S. as well as at their own government. They undoubtedly will demonstrate and the police will just as certainly deal harshly with them, as they have in the past.

Anti-Government Offensive

Kim Young-Sam and other opposition politicians also could try to mount an anti-government offensive then, opposition sources say. Mr. Kim embarrassed the government this year by staging a 23-day hunger strike and garnering support from government critics, including church dissidents. Although he still is banned, Mr. Kim has been meeting with prominent former politicians and religious leaders. Some think he'll be the focus of some new anti-government coalition. Government officials say they'll let Mr. Kim meet people as long as he doesn't pose a real threat.

(Asian Wall Street Journal)

Prisoner's Report and Recommendations: Kim Dae Jung

Follows summary of a speech made by south Korean democrat Kim Dae Jung on June 10, 1983, at the General Meeting of Amnesty International-U.S. held in Atlanta, Georgia.

In his speech Mr. Kim Dae Jung referred to his life in prison from March 1976 to December 1978 and from May 1980 to December 1982. He said he was constantly threatened with torture in prison. Through his life in prison, he continued, he realized what the nameless prisoners of conscience were going through.

Kim Dae Jung, ex-"presidential" candidate, was transferred from a prison in Chongju to a hospital in Seoul and was sent to the U.S. in December last year. The Chon Du Hwan junta aimed to appease the world public and create an image of a humanitarian "regime" for itself by expelling him to the U.S.

Kim Dae Jung reading his statement at a news conference after arriving in Washington on Dec. 23, last year. Kim was virtually expelled from south Korea by the Chun junta on the plea for medical treatment in the U.S.

I. The History of My Persecution

My political career spans three decades, and I have always striven to stand on the side of freedom, justice and my people. Naturally, this has made me an adversary of dictatorship, whether that of Rhee Syngman's, Park Chung Hee's or Chun Doo Whan's. All of them have reacted with venom and vengeance. The fact that I am here today, after this succession of dictatorships and indescribable ordeals defies logic and probability.

My proposal for peaceful unification has made me the scourge of those minority elements of the military that profit from the absence of peace. My support for those who seek economic justice has alienated those who exploit the poor. Wealth and power I have never had or be friended. But I feel rich and I feel strong because I have the precious support of my people. In fact, I owe my life and my release after serving two and a half years of a twenty-year term to the support of my people and of world opinion.

Let me describe in detail the ordeals and crises of my life. First, I have had four brushes with death. In 1971, while I was campaigning for opposition candidates in the "National Assembly" election, the motorcade in which I was riding was hit broadside by a rampaging truck. This was an assassination attempt by Park Chung Hee's "regime" disguised as a traffic mishap. Three people in the car behind me were killed instantly, and I suffered an injury which led to hip joint arthritis. In 1973, the KCIA kidnapped me from a hotel instantly, and I suffered an injury which led to hip joint arthritis. In 1973, the KCIA kidnapped me from a hotel room in Tokyo. Its agents first tried to kill me in the room, but were interrupted. Then they attempted to throw me overboard into the ocean only to be foiled by active United States intervention. Finally, in 1980, General Chun Doo Whan sentenced me to death on trumped-up charges.

Among lesser orders and crises, I was imprisoned in 1961, 1962, and 1976, and served a total of three and a half years in prison during the Park Chung Hee dictatorship. Under the present Chun Doo Whan "regime," I was arrested in May, 1980 and spent the next two and a half years in prison. During the last decade, then, I spent five and a half years in prison and four and a half years under house arrest and surveillance.

My house was normally surrounded by about 100 regular and plain-clothes policemen who checked or barred visitors. Mail was inspected and phones were tapped. My family and relatives were also under surveillance and persecution. For example, my youngest brother and eldest son were arrested in 1980 and were subjected to harsh torture. They were freed after serving one year out of the two-year sentences which they received. My second son was a fugitive for three months during this period and was interrogated for three months by the KCIA while being detained at its headquarters. My wife was totally isolated for one whole year. The only one in our family who was left alone was my youngest one, then a high school student.

In addition, my relatives were either driven out of business or summarily fired from their jobs. My brother, an army major, was involuntarily discharged from the army. My second son could not even get married because of "government" harassment and interference and still remains a bachelor. He was even denied an opportunity to come to the United States for graduate study. Several of my secretaries and security people were also forced to serve time in prison.

I could endure the humiliation of interrogation and the loneliness of prison life. But it was not easy to accept the sufferings which the "government" inflicted on other people whose only crime was that they were close to me.

It appears that I am a hazard to other people, just by associating with them. It is often said in Korea, for example, that the surest way for a businessman to destroy a competitor is to spread a rumor that he is close to Kim Dae Jung. In an economy where the "government" is all-powerful, that is enough to ruin him.

In this context, let me thank you once again for taking the risk of inviting me to this meeting. I hope that you won't be contaminated by the contact. As a matter of fact, I think it would be impossible for me to contaminate Amnesty International. You have been infected already by contact with thousands, even millions of advocates of human rights. I think you are safe from being ruined by my presence.

II. Life in Prison

For three years from March, 1976 to December, 1978, I was in prison for signing the "Declaration for Democratic National Salvation." That declaration was signed by a former "president," a "national assembly" member, five Catholic priests, eight protestant ministers and theologians, and two leading women activists. The Declaration was released peacefully during a prayer meeting in a cathedral. The Park Chung Hee "regime" first attempted to indict us on charges of treason, but had to settle for violation of the notorious "Emergency Decree No. 9."

From May, 1980 to December, 1982, I was imprisoned by the current Chun Doo Whan "regime". During the first 60 days, I was kept in a basement cell in the "KCIA" headquarters, where I was constantly threatened with torture. The place was full of groans and shrieks from torture, and I was kept awake for an extended period for days and nights while being investigated. It was one of the most trying periods of my life. Nevertheless, compared to others, I felt privileged because I was not tortured physically due to the fact that my case was internationally well-publicized and could create world-wide controversy in case of torture. This made me realize once again what the nameless prisoners of conscience were going through. For example, many of the two hundred people implicated in the so-called Kim Dae Jung case were tortured in all sorts of ways, including electric torture, water torture--in which water is poured into the nostrils while a person is held upside down, "airplane ride" -- in which the victim is suspended upside down for a long time and beaten, and others. As a result of torture, some of these people have become permanent disabled, and many continue to suffer the after-effects of the torture. One of these persons is now in the United States. A representative from Amnesty International in London has met him and confirmed evidence of torture.

When I was arrested, I asked for legal counsel, which is guaranteed by law. The authorities acknowledged my right to legal counsel but refused to honor it. During the course of the trial, the defendants were separated from one another and were thus denied the legal right to hear others' testimonies.

One of the charges against me was that I incited the Kwangju incident. The prosecutor produced a certain Mr. Chung Dong Yun, who had allegedly received about $7,000 from me to organize the Kwangju rebellion. Even if Chung Dong Yun were in the audience right now, I would not be able to recognize him, because I never met such a man. Later from my family, I found out that Chung Dong Yun had succumbed to torture and signed a false confession. Then, deeply remorseful, Chung twice attempted suicide by cutting an artery with a sharpened plastic spoon. He, too, was sentenced to death, but was released at about the same time I was let out. Today, Chung goes around publicly asserting that the whole episode was fabricated.

The military "regime" did not stop at this. Our lawyers were bullied and threatened also. For example, we knew that the regime was anxious to carry out my execution. So we were determined to delay the legal process as much as possible. We had one week to file an appeal against the death sentence at the Supreme Court. We instructed out attorneys to file at the last minute on the seventh and last day allowed by the law. But, under coercion by the authorities, our lawyers filed an appeal on the first day instead.

There were a number of peculiarities about my trial. For one, although it was supposedly an open trial, I have still not received a copy of the court's opinion, which was given to me momentarily, at the time of sentencing and then quickly snatched away. I believe that this was because the death sentence was based on my political activity while I was in Japan, which violated a political settlement reached between the Japanese government and the Park Chung Hee "regime" in the case of the kidnapping in 1973. In that agreement, Korea agreed not to prosecute me for my activities while in Japan.

Also, while I was in the "KCIA" interrogation center basement, a ranking member of the "Military Security Command," now a highly placed aide to Chun Doo Whan, visited me in prison and demanded my cooperation. Even though I had not even been indicted, he made it clear that cooperation was the only way my life could be spared. I refused his offer, and so the "regime" fabricated a case against me.

Let me now turn to life in prison in south Korea, especially as experienced by political prisoners, and let me talk of how they maintain themselves in prison.

I was placed in a special cell-block, which was especially designed for me. Three cells were walled off from the rest, and I was put in the middle cell. On one side stayed two prison guards assigned to me while on the other there was nothing but a small bucket which I could use for bathing. Five guards, always in teams of two, took turns watching my cell. Usually, there is one guard assigned to each cellblock of ten cells. Each of these cells holds about ten prisoners. Thus, the guard-prisoner ratio, which is usually 1 to 100, in my case was intensified five hundred times, to a ratio of 5 to 1! I am not sure whether this was some kind of measure of how fierce I was supposed to be, or whether it was a measure of the regime's fear.

My cell had a very thick door and a small window, through which I could peek at the sky. Because of the thick iron mesh over the window, however, I did not have a clear view of the sky or of the moon which I love to watch. Instead of being able to see the moon in one view, I saw many moons, through the many holes in the mesh. So I could enjoy several moons at one time.

Due to my arthritis, I could not sit on the floor nor could cross my legs. Prison meals were indescribably bad, consisting of often decomposed, salty and peppery food. Even the poorest of workers ate better than I did. Because the food was so bad, I bought sweets to counter my hunger, and as a result, I gained weight. When I was released, my wife told me, "No one will believe you have suffered because you are so fat."

The prison cells did not have heating and prisoners had to spend the long winter months in frigid damp conditions. In Korea winter lasts for six months and temperatures reach 15 to 18 degrees below zero, centigrade. I was given a small electric heater in consideration of my arthritic condition, but it was not warm enough to keep water from freezing in my cell at times.

Turning to the brighter side of things, there were three joys. They were: family visits, family letters, and tending a flower bed during exercise hours.

At first, family visits were restricted to one 10-minute visit each month. This is twenty minutes less than allowed by law. After much wrangling with the authorities, it was extended to two twenty-minute visits per month. Visitation was limited to the members of my immediate family. For two years, however, I was not able to see them clearly because we were separated by thick glass, and all visits were undoubtedly taped and transcribed.

Letters were also allowed only from my wife, sons and my brothers. My wife wrote me every day for two years. She wrote 640 letters in all and my sons wrote about 200 letters. I could not keep my letters in the cell. Nor could keep the pictures of my family--of my granddaughters playing and making funny faces. Also, I could read the letters or looked at the pictures, they were taken away from me by the prison authorities.

I was allowed to write only one letter a month, on one aerogramme sheet. There was no legal basis for such a limit. My repeated requests for more sheets of paper were to no avail. Finally, I began to practice the art of dwarfing my writing, and the Japanese pressscribed the size of my letterng as half the size of a rice grain. This was no exaggeration, as I learned to cram 14,000 characters onto one aerogramme. This used to take me about twelve to thirteen hours, over a two-day period.

When I was interviewed by Matchbox, I told Marcia Schwen that I had learned a skill in miniature writing that I would be happy to teach anyone in Amnesty International free of charge!

On my birthday, January 6, 1981, my sons visited me and, in keeping with Korean tradition, knelt down to the floor and bowed to me. Deeply touched, I composed a short poem as part of my next letter to the family. The letter passed the initial censor but was returned with the demand that I delete the poem from the letter. As an emotional expression, poems were judged to be provocative by the Chun"regime".

Another joy was tending my flower bed. Every day after lunch, I was allowed a one-hour exercise period, which I used to tend my flowers. It was a fairly sizeable plot, about four feet wide and 100 feet long. I had about ten different kinds of flowers to which I totally dedicated myself. I had petunias, chrysanthemums, yellow cosmos, dandelions, and others. I even talked to the flowers. One time, I had a flower that was not doing well. I told it, "I am disappointed in you. I have given you the best care, but you have not responded."

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After that it began to improve. When I clipped a branch, I talked to the plant, "Please do not mind; I am sorry but this is for the good of the whole plant." Gradually, even the prison guards, who had at first just stood by while I worked, began to help me water the plants. On the hottest days of summer, I used to work my flower bed, drenched in sweat. It was a transcendent experience, whereby I could part with my sorrow and anxiety altogether. My dedication paid off. My flowers outlived those in other flower beds by at least a month. I proved at least part of the truth of an old Korean proverb, that says the more you care for your wife and flowers, the more beautiful they get.

Inside the cell, I had one favorite pastime. I developed a knack of catching flies, which I would place on a spiderweb. Because spiders would consume dead flies, I had to swat them just enough to stun them but not kill them. Also, I had to make sure not to rip the spiderweb while hanging up conscious flies on it. Afterwards, I would go to a corner and watch the spider consume its prey. Letter cramming and swatting flies into a stupor are two specialties which I mastered while in prison.

I was not allowed access to newspapers, television or radio. I was allowed to attend church services, nor was I permitted to write. I requested that I at least be allowed to buy coffee, which I greatly craved. The lack of it made me nervous. Finally, it was approved by the prison warden. But even this was overruled by some higher authority, simply in order to add to my discomfort.

As total isolation continued month after month, I became afraid I would become totally ignorant. After much struggle, my family was given permission to write me about newspaper reports, since the newspapers in Korea were already tightly censored.

After I came to the United States I had a chance to see the film about Gandhi, whose character and nonviolent struggle I have long respected. To my surprise, I found that, compared to our Korean prison life, his prison experience was like a luxurious stay in a villa. I found it deplorable that the Chun Doo Whan"regime," while proclaiming itself to be a "democratic government," treats political prisoners much worse than a colonial administration did its opponents.

I knew only vaguely about the large-scale effort to save my life, which was organized abroad. My family had no way of telling me about it in detail either. I thought that, when my family mentioned it to me, they were just making it up to make me feel good. But after I came to the U.S., I found it was real, and learned just how much of an effort Amnesty made all over the world to save my life. The more learned about this campaign, however, the guiltier I felt. When I considered all those nameless prisoners of conscience and those killed in the Kwangju massacre, it was as though I had stolen all the attention and care which should have gone to them.

One great concern was the lack of books allowed in my cell. I spent more than 10 hours a day reading, but the authorities would not allow me to keep more than 10 books at a time in the cell. This greatly hampered any serious study and was a nonsensical restriction, solely for the purpose of tormenting me. The restriction was modified after much complaint, so that I could keep thirty books in my cell at a time.

In the final analysis, however, joy in prison is not joy as such. Nothing could resolve the stress that made my heart pulsate, the feeling of neurosis growing from long solitary confinement or the sense of being done great injustice. The mental stress led to tinnitus in my left ear. Because of this and my arthritic condition, I felt much physical pain in prison.

Even though the law permits adequate medical care at one's own expense, I was denied any medical treatment for over two years. In the prison, there was a doctor who worked only part time, serving more than 2,000 inmates. Furthermore, he was an obstetrician and was not much help to me because, in more ways than one, conditions were not very conducive to my getting pregnant.

No matter how great my physical suffering was, I firmly believed that those who stand on the side of justice and the people cannot be unhappy. The body may grow weaker but the mind can only grow stronger. The oppressor can dole out physical pain but cannot make us sink into unhappiness because we are assured victory in history. The beatitude expressed it well, "Blessed are those who are persecuted for righteousness sake, for they shall inherit the kingdom of God."

III. Recommendations to Amnesty International

It is not an exaggeration to say that the fate of Amnesty International in Korea epitomizes the fate of human rights in our country. Before May, 1980, it had a nationwide network and functioned effectively and courageously in spite of the government's attempts to persecute it, corrupt it and create internal discord. Since then, however, Amnesty International in Korea has lost much of its vigor and function. I feel deeply saddened by this development. I hope that Amnesty International in the U.S., either directly or through the international secretariat, can strengthen and support the independence of the Korean amnesty organization.

Second, I want to emphasize the importance of Amnesty's work on behalf of the nameless prisoners of conscience. The adoption of well-known prisoners such as myself is greatly appreciated, but necessary. But those who would remain totally unknown but for Amnesty's efforts must be at the heart of your concern.

Third, Amnesty International should monitor closely the impartiality of trials and the treatment of political prisoners, but vigorously sending inspection teams throughout the world. Whenever they are denied entry, Amnesty must react with such strength that international public opinion forces governments to open their doors to inspection or be seen as international outlaws.

Fourth, I believe that Amnesty International ought to concern itself with the plight of political exiles and those who seek political asylum. Most exiles suffer from loneliness, alienation and discomfort. In many cases, they face harassment by immigration authorities in the country where they seek refuge. Amnesty International-USA ought to include these people, and the families and friends they have left behind who continue to be harassed or persecuted in their home countries, in its concerns.

Finally, I want to say a word about the relation between Amnesty International's work in the U.S. and U.S. policy. AI is working marvelously on behalf of individual prisoners around the world. However, it should recognize that in many cases, the plight of prisoners has been caused at least in part by the attitudes and policies of the United States government in supporting dictatorships in the name of anti-communism or national security.

In a fundamental sense, the ultimate help to prisoners of conscience would be for the U.S. to remain at least neutral with regard to dictatorial regimes, and where possible, to actively give moral support to movements for human rights. In the case of south Korea, Mr. Kim Young Sam, former president of the now-banned New Democratic Party, has been fasting for some twenty days and is now in danger of losing his life. He is demanding that the Chun "regime" bring about democratic reform. The United States, however, has not expressed any meaningful concern about this problem. With such apathy in official circles in Washington, the seven hundred thousand Korean-Americans in this country feel a profound sense of disappointment and anger.

I hope those of you who are members of Amnesty International in the U.S. may, as individual citizens, try to persuade your government that such a policy would increase its credibility on human rights.

In concluding, I extend to you my respect, my love and gratitude. I pledge to cooperate with the objectives of Amnesty International for the rest of my life.

Burial Ceremony Held for Korean Victims in Shumarinai Dam Construction

During World War II a large number of Koreans were forced to come to Japan to make up for labor shortages.

Many Japanese people throughout Japan are continuing efforts to uncover the hidden history of those Koreans. They aim to contribute toward a true understanding and friendship between Japanese and Koreans.

Outlined below a contribution to this effort made by Morioka Takeo, vice-Chairman of the committee to study people's history of Sorachi.

His group and other Japanese groups exhumed the ashes of three Koreans who died under forced labor at a Shumarinai dam construction site, and held a formal burial ceremony for them.

On July 10, 1983, the ashes of the three Koreans were buried at a formal ceremony held at the "Shumarinai cemetery" located in the north of Horokanai-cho, Sorachi County, Hokkaido, attended by 70 Japanese and Koreans.

These three Koreans died in the course of constructing the Shumarinai dam and were buried under a bamboo bush.

The work to exhume the ashes of the Koreans who died, while engaged in the construction of the dam, has continued since 1980. This year's was the fourth. The work was joined in by citizens of Shumarinai-cho, Shibetsu City, Chippu-Kyo, Fukagawa City and Iwamizawa City. Among them were high school and university students.

The leading organizations of this work were the committee to study the people's history of Sorachi and the group to study the history of Horokanai.

The water reservoir made by the Shumarinai dam was once called the largest in Asia. From 1937 to 1943, 3,900 workers were mobilized for the construction of the dam. Its construction was aimed at supplying power to munitions factory.

Under the direction of the Japanese Government, "Uryu Electric Co., Ltd." placed an order for the construction with the "Hijima Group," then one of the biggest construction companies in Japan. Thus, construction work on the Uryu dam (presently called Shumarinai dam) started.

Japan suffered from labor shortages, because large numbers of Japanese were mobilized for the war as the war became protracted and expanded.

Therefore, subconstructors for the "Hijima Group" sent recruiters to Korea, where they recruited more than a thousand Koreans and forcibly took them to Japan.

The Koreans were forced to live in shacks and work for the dam construction from early in the morning till late at night. Because of poor meals given them, they suffered from malnutrition.

The number of injured persons and the death toll increased due to hard labor.

According to the history of Horokanai-cho, the death toll at the dam construction site amounted to 175. In fact, the actual number seems to have been over 175.

Those Korean victims were buried in a cemetry. Their deaths were not communicated to their relatives. Since then, for more than 40 years, they had been buried under a bamboo bush near the dam. No one had visited there.

We, members of the committee to study the Sorachi people's history, have continued our activity to uncover the true history of those Koreans which has been concealed from the public.

But we were unable to know even the name of these victims.

The general secretaries of the committee to study the people's history of Sorachi and the committee to study the history of Horokanai (both of whom are priests) happened to be told that two corrugated cardboard boxes with hundreds of obituary tablets were kept in the Kokenji Temple located on Lake Shumarinai.

They copied the letters written on the obituary tablets from which we got a clue to the names of those Korean victims.

We checked on cremation permits kept by the Horokanai town office, and were able to identify the names and permanent domiciles of those Korean victims.

We found the names of 15 Koreans. We addressed our letters to the permanent domiciles of these 15 Koreans. We received replies from the relatives of 7 of the 15 Korean victims. Through our letters these relatives knew for the first time of the death of these 7 Koreans.

In October last year, the two priests visited their bereaved families and informed them of their invention to hand over the ashes of their relatives. However, the bereaved families took a stern attitude to them.

After the annexation of Korea to Japan in 1910, the Koreans were deprived of their sovereignty, their land, their mother tongue and even of their Korean names. They were denied their own national history. Over 3 million Koreans were forced to come to Japan.

National indignation over these historical facts seems to have continued among them.

The authorities of both Japan and south Korea reached a political settlement on Japanese compensation by concluding the "Japan-ROK treaty" in 1965. But as long as the Japanese Government doesn't make up for its past wrongs to each Korean victim, Japan may not be able to say that the Japanese have atoned for their crimes against the Korean people.

No names of the Korean victims were found on a memorial tower dedicated to the victims in a Shumarinai dam construction.

Growing Frustration Among S.Korean People

The New York Times and the Asian Wall Street Journal said that Chon Du Hwan's authoritarian rule remains unchanged and that it is unlikely that Chon Du Hwan will step aside voluntarily in 1988, the year Chon's seven-year term ends.

Here are excerpts from two articles of the Times (Aug. 2, 1983) and the Asian Wall Street Journal (Aug. 12-13, 1983):

"President" Chun Doo Hwan, a former general who took control in March 1981 after the military revised the Constitution to its liking in October 1980, has pledged to move toward a free, democratic multiparty system.

"But the Chun regime is not building or laying the groundwork for democratic institutions," a senior Western diplomat here said. "In fact, the direction so far is somewhat the other way. And there is growing frustration within the populace, which wants greater freedoms."

Under the current Government, freedom of the press is severely limited and many reporters have been banned. Newspapers that owned television stations had to sell them to the Government, which now controls televised newscasts.

Students do not have the right to demonstrate on campus. Political activity has been curtailed, since participation in an "unauthorized assembly or demonstration" can result in a jail term of up to seven years. In addition, labor unions are under tighter control.

There are growing pressures on the Chun Government to liberalize political life in south Korea, some external and others internal. Seoul is scheduled to be the host for several international gatherings in the next few years. The most significant are a meeting of the International Monetary Fund in 1985, the Asian Games in 1986 and the Olympic Games in 1988, a symbol of south Korea's coming of age.

"With the thousands of foreign visitors that will come to Korea for these events, it will be an international embarrassment if the image we show to the world is that of a nation firmly under the thumb of the military," a Korean businessman said.

In addition, 1988 is the year Mr. Chun's seven-year term ends. He has promised to step down, making way for a democratically elected President.

Many here are skeptical about Mr. Chun's willingness to step aside voluntarily when the moment arrives. Others point out that he could leave office only to fill it with a hand-picked successor, a move falling far short of the original pledge and bringing no real change of power.

After a period of calm, political activity and anti-Government demonstrations on university campuses increased considerably last fall and again in this year's spring semester, according to foreign diplomats.

'Suspicions Have Been Confirmed'

"At first, the students waited to see what Chun would do," a diplomat said. "Now many of them feel that their suspicions have been confirmed."

As of last November, more than 400 university students were in prison on political charges, according to the human rights committee of the National Council of Churches in Korea.

Still Under Surveillance

Kim Young Sam, the leading dissident figure remaining in Korea, was among those still banned from political activity. In May he began a 23-day hunger strike. Mr. Kim had been under house arrest for two years, but during his fast the Government lifted that restriction and took him to a hospital. On June 9 he ended his fast, saying he wanted to live to continue his efforts to make Korea a democracy.

In an interview recently at his home on the outskirts of Seoul, Mr. Kim said he was now free to travel and meet people. But he said that he remained under constant surveillance by the Korean Central Intelligence Agency and that if he tried to engage in public political activity it would be thwarted by the Government. His chief secretary, Kim Duk Young, was arrested June 13 on political charges, he said.

Mr. Kim asserted in the interview that at a minimum the nation's Constitution should be revised by a democratic referendum and the President elected by popular vote. "If the present Government does not take those two steps, then it is headed for the same catastrophe that we've seen in the past," he said.

"President" Park Chung Hee was assassinated in 1979, nearly a year after he rewrote the Constitution, sharply curbing democratic freedoms to perpetuate his rule.

Mr. Kim said anti-American sentiments among students in particular were becoming more widespread. "As long as it appears that the Reagan Administration is implicitly supporting the suppression of human rights under Chun, there will be anti-American feelings in Korea," Mr. Kim said. (New York Times)

(Continued on Page 5)

Few Signs for More Open "Government"

SEOUL – South Korean officials are working hard these days to persuade people that "President" Chun Doo Hwan is moving his country toward a more open government.

Just last week, National Assemblyman Kwon Ik-Hyun, a retired military man like the president, told a New York audience that democracy is taking root in south Korea. Mr. Kwon, the secretary general of Mr. Chun's political party, said liberalization in Korean politics isn't only irreversible but is increasing in scope.

Despite such high-minded statements, however, diplomats and south Korean political analysts say they see few signs that Mr. Chun is easing his authoritarian rule. In fact, they say that unless he begins loosening controls and developing a broader base of support, he could find it harder to maintain his authority.

The central issue in south Korean politics is whether Mr. Chun will become the first chief executive in the country's 35-year history to step down as promised at the end of his term. Despite promises to leave from former presidents Park Chung Hee and Syngman Rhee, they stayed. Mr. Rhee was forced out by student-led rebellion and Mr. Park was assassinated. Mr. Chun insists he truly will go in 1988, when his seven-year term ends.

"Smooth Transition"

Diplomats, academics and other outside analysts say they worry that Mr. Chun isn't creating the necessary political system for a smooth transition. They fear that he simply will designate a successor, or, like his predecessors, decide the country needs him to stay.

A diplomat says he worries that if Mr. Chun doesn't start soon to let others influence political decisions, it will lead to violent outbursts in a few years. Adds a south Korean intellectual, who asked that his name and profession be withheld: "The government can control by physical (military) means, but it will have problems as long as it has no broad underlying support."

But they worry that Mr. Chun has isolated himself. Today, says a diplomat, Mr. Chun keeps even sympathetic businessmen, academics and military leaders at arm's length. Diplomats and academics say they aren't sure who Mr. Chun's closest political advisers are.

For now, protest is confined to church activists, underground politicians and a small number of students. Student leaders say that although demonstrators rarely leave the campus, there were three times as many clashes with police in the first half of this year as in the first semester of 1982. They predict that tensions will mount when school opens later this month. Diplomats say Mr. Chun also lacks popularity with ordinary people, but so far working people aren't protesting.

Basic freedoms still are abridged here. The press remains controlled, strikes are forbidden and troublemakers are jailed.

Right now, Mr. Chun's Democratic Justice Party has a majority in the Assembly. One reason is that one-third of the assemblymen are appointed by the president. Two opposition parties whose members were picked largely by Mr. Chun and his aides have the other seats. This is one area where Mr. Chun has kept even a tighter grip than his predecessor, Mr. Park, who at times allowed lively debate by real opposition parties.

One problem the government faces is that, given the country's history, some citizens doubt that Mr. Chun will retire. Mr. Park prolonged his rule by revising the constitution. A persistent rumor is that Mr. Chun will amend the current constitution, which forbids a second term. Although Mr. Chun and other officials repeatedly have denied plans to amend the constitution, the rumor persists.

One diplomat with long experience here says he thinks the most dangerous problem is that Mr. Chun isn't reaching out to "the people that matter" within the existing elite: businessmen, bureaucrats and academics. "I'm not talking about creating a British

Statement of DPRK Red Cross

PYONGYANG, August 12 (KCNA) — The spokesman of the Central Committee of the Red Cross Society of the Democratic People's Republic of Korea published a statement on August 11 in connection with its statement dated July 24 clarifying its principled stand for the solution of the urgent humanitarian problems of the families living separated in the north and the south.

Follows the full text of the statement:

As is known, the Central Committee of the Red Cross Society of the Democratic People's Republic of Korea issued a statement on July 24 clarifying its principled stand for a solution of the urgent humanitarian problems of the families living separated in the north and the south.

In the statement we made it clear that the U.S. imperialists' occupation of south Korea and the treacheries of the south Korean puppets are the root cause of the failure to solve yet the question of lessening the sufferings of the separated families and expressed its willingness to sit at a conference table with the South Korean Red Cross Society any time over the humanitarian problem, if the latter paid a due attention to this and officially demanded the withdrawal of the U.S. forces occupying south Korea and the resignation of traitor Chon Du Hwan.

But, to our regret, the South Korean Red Cross Society has not yet given any affirmative answer to our just proposal.

It is a pressing question which must be solved without fail in alleviating the misfortunes and sufferings of the separated families and accomplishing the cause of the reunification of the nation to force the U.S. imperialist aggression troops to withdraw from south Korea and remove traitor Chon Du Hwan from the seat of power.

The U.S. imperialists are the very ones who split happy families by dividing our homogeneous nation and starting a war of aggression and the heinous enemy of humanitarianism who is barring the realisation of the elementary humanitarian demand of our separated fellow countrymen, seeking the creation of "two Koreas" today.

As long as the U.S. imperialist aggressor troops stay on the inviable soil of our country, our nation's desire for reunification cannot be achieved and the earnest wishes of the separated families and relatives cannot be realised.

As for traitor Chon Du Hwan, he is a human-butcher and traitor to the nation who, acting under the baton of his American master, brutally massacred patriotic students and people of Kwangju and imposes all sufferings and misfortunes upon fellow countrymen, seeking division, fascism and war.

It is clear to everyone that the solution of the question of national reunification or a humanitarian question is unthinkable so long as such fellow stays in "power."

The earnest wishes of the families and relatives living separated in the north and the south have not yet been realised though 38 years have passed since liberation and 30 years since the ceasefire and even within south Korea many separated families do not know of each other's fate. Such inhumane situation is entirely a result of the criminal colonial fascist rule and "two Koreas" policy of the U.S. imperialists and their stooges.

If the South Korean Red Cross Society truly adheres to the humanitarian stand, it should pay due attention, above all, to this reality of south Korea where humanitarianism is crudely violated, demand the withdrawal of the U.S. imperialist aggression forces occupying south Korea, the root cause of all misfortunes and sufferings of the separated families and the whole nation, and demand the resignation of traitor Chon Du Hwan, their stooge.

As for the question of resuming the North-South Red Corss Talks, it is imperative, above all, to clarify the cause and lesson of the rupture of the past talks before opening of new talks.

We may recall that, as noted in the July 24 statement published by us, the North-South Red Cross Talks in the 1970s broke up entirely because of the perfidy of the South Korean Red Cross Society which followed the "two Koreas" policy of the U.S. imperialists and the south Korean puppet rulers.

Therefore, the South Korean Red Cross Society, before coming out with the proposal for new talks, should admit its crimes in having broken up the past talks which had been arranged with much difficulty, and officially apologize for this, and should declare to the whole nation that it would never again commit such act but approach the humanitarian talks from a true Red Cross stand.

Such proposal of ours is a legitimate demand for bringing good results at all costs in the new talks.

But the South Korean Red Cross Society, even after the publication of our statement, far from bringing a switchover in its stand, is still being used for the nation-splitting moves of the U.S. imperialists and the Chon Du Hwan clique and their anti-communist policy.

A graphic example of this is the fact that the South Korean Red Cross Society is carrying on an anti-communist smear campaign against us in its month-long "movement for finding out separated families."

The South Korean Red Cross Society should take the proper stance of Red Cross before it is too late and show enthusiasm in the solution of humanitarian problems for dispelling the national tragedies caused by the division of the country, including the problem of the families and relatives living separated in the north and the south.

The question of lessening the misfortunes and sufferings of the families and relatives separated in the north and the south stands out with greater urgency as time flows.

Those who were born right after liberation have become middle-aged and the young people who greeted the liberation in the twenties have already arrived at their old age.

If more time flows, the country remaining divided, they will depart this world with bitterest grievance at their failure to find out their families and our posterity will rebuke us through generations.

As fellow countrymen and Red Cross men, we can no more remain an onlooker to the national tragedies and must satisfy the ardent desire of the families and relatives separated in the north and the south.

It entirely depends upon the stand and attitude of the South Korean Red Cross Society whether this noble humanitarian work is carried out or not.

We hope that the South Korean Red Cross Society will make clear, first of all, its attitude towards the U.S. imperialist aggressors and their stooge the Chon Du Hwan group and take a true compatriotic and humanitarian stand and begin new Red Cross talks with us at an early date.

We will patiently wait for a sincere response from the South Korean Red Cross Society.

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